5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

788 by the governor of heaven and earth (Robles Rodríquez, loc. cit.), or, it seems, more often, by his own heart, eyes or head, or by his father, mother, wife, or children (Havestadt, 1883, 1:149, 398; Robles Rodríguez, loc. cit.; Guevara Silva, 1898, p. 211; 1908, p. 203). Havestadt (1883, 2:709–10) described certain solemn pledges bearing some resemblance to gesture oaths: spitting on and then clasping right hands to bind a friendship; shaking right hands on committing someone to another's care to be taken to a fourth party; touching of a "strophiolum" (small garland?) by blood kin on both sides to denote that composition paid over has settled the matter. In some of the above oaths, a magico-religious element is fairly clear; in others, perhaps quite absent.

● 201 788

SHAMANISM

756 *Mapuche-Huilliche* shamanism has been very thoroughly and critically treated in a recent paper by Métraux (1942 b). In the following outline, based very largely on Métraux's study, most source references are omitted, as his work, with full bibliographical data and extensive citations, is easily accessible.

The most common name for the *Mapuche-Huilliche* shaman was machi. Other much used names were voigueboye and dngul (each with many variants). In earlier times, the male shamans were very commonly transvestites, dressing as women and practicing sodomy. By the second half of the 18th century, the machis were ordinarily women (pl. 156, *top left*). In more recent times, the profession has been followed almost exclusively by women.

There were no shaman societies. In earlier times, candidates were instructed secretly in caves or hidden places by practicing shamans and were initiated into the profession at a solemn feast marked by the sacrifice of a llama and by an exhibition of powers. In the initiating rite, too, the initiator symbolically exchanged tongue and eyes with the candidate.

[787] In more recent times, a person was called to the shamanistic profession by the Supreme Being or by a spirit through an interior revelation. A person took the profession not by free choice or quest; the calling was rather imposed supernaturally upon her. She was then taught by a professional machi over a long period before she was consecrated. At the consecration itself, lasting several days, the candidate was given more intensive training in the formulas, songs, dances, and drum beats of the consecration rite. A rewe, a sacred tree, was put up before her hut. Among the very elaborate rites of consecration were prayers addressed to the Supreme Being or to the celestial shamans for granting of machi powers to the candidate, and exchange of blood between the shaman consecrator and the candidate.

[778]

756 787 The functions of the shaman were many: To discover the sorcerer or being responsible for death; to bring rain; to predict the outcome of

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

751 certain that no boy or girl was thrown into cold water or made to run races to do so, as you say some indígenas did."

THE KALKU, THE MACHI

754 Individuals are not only suspected of being kalku, but an occasional one is openly accused of being one. However, no one has positive proof that any particular person is a kalku. A kalku always does harm; never does he bring about a cure. He not only brings about sickness and death, but also harms property (cf. pp. 154-156). He works unbeknown to anyone but himself or his fellow kalku. He is spoken of with disrespect, and it is hoped that vengeance will come down upon his head. It is not known how kalku are trained in their black art, "but I think there are old ones around here, and they teach younger members in their own families." Kalku are of both sexes; so are machi.

756 Being a machi is a profession. Machi women (pls. 29, *1*; 30, *1*) who came under my observation (no machi men were seen) had an air of self-confidence and self-importance; they were decidedly different in their demeanor from other women. During conversation there were frequent gesticulations such as raising the hands to the level of
● [201] the face and bringing finger tips together—gestures also used during the machitun. Other Araucanian women were calm and quiet when talking. In general, when a machi arrived where a group had gathered, as at a fiesta, the conduct of others become inhibited; and "no one ever talks about the machi for fear harm will come to him. If a machi comes to a house, a good meal is prepared for him, or her, and as much respect is shown him as though he were a Chilean governor. A machi never does any work. It fills one with fear to watch a machi in action."

The profession of a machi is followed either of one's own volition, or because parents urge it upon a child as its life's work, or, most often, because of a compulsive dream. One machi had had a dream in which he was near a waterfall. Here he was decorated with copihue, a sign that he should be a machi; and a certain song came to him—one that he has since used. When he awakened, he announced that he would make a machi of himself. A woman machi when young had been told in a dream by a former machi to replace him, and then a name came to her—"the kind of name that no one but a machi can use."

The following was told by an old man to a high-school student as the dream that compelled her to become a machi:

In my dream I saw two beings, sent by chau (God), descending from heaven to earth. I did not know them, but I had no fear of them; they appeared to be